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CHINA

*Baldwin* E.F. 1997  
**Historical Summary of the  
Work in China**

of the

**Woman's Foreign Missionary  
Society**

of the Methodist Episcopal  
Church of the United States  
From 1871-1906 : : : : :



Prepared for the Summary Book of the  
China Centennial at Shanghai.

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NOTE—This was given in brief at the Fortieth Anniversary and Quarterly Meeting of the New York Branch of the Woman's Foreign Missionary Society, held in St. John's Church Brooklyn, N. Y., June 17, 1909.

### Entrance of Methodism Into China.

The American Methodist Episcopal Church entered China in 1847. At that early day the doors were largely closed to work for women and girls. But the wives of the Missionaries, Mesdames White, Collins and Maclay, and a little later Mrs. Otis Gibson and others, were on the alert to seize every opportunity to take to their heathen sisters the Gospel of Christ. In January, 1848, Mrs. R. S. Maclay opened the first girls' school of the Methodist Church in China—a small day school of ten pupils, but the harbinger of great and successful work for China's daughters. The first Boarding School for girls was established by the Misses Beulah and Sarah Woolston Nov. 28, 1859, with *one* scholar! The first girl of this school and of Methodism to enter the Church, was baptized in 1862. The missionary wives of later dates, Mesdames Sites, Baldwin, Plumb and others, in addition to the care of their families, earnestly endeavored to establish Day Schools and Bible Woman's work wherever the work extended, and as far as possible, in justice to their families, traveled through the districts with their husbands, to teach the women and encourage them to attend church services. Those were the days of curtained or latticed off rooms for the women in our little native churches. This laborious and self-sacrificing work was not in vain, for when the Woman's Foreign Missionary Society of the Methodist Church entered China in 1871 it found already well established work for women, and bright, happy girls in a well equipped, finely conducted Boarding School, where those consecrated, cultured sisters, the Misses Woolston, were laying firm foundations for an educated Christian womanhood in China. Day Schools and Bible Women were no longer an experiment.

### Work Extends.

In the meanwhile this Southern China Mission, with center at Foo-Chow, had in 1866 established a second mission for the Methodist Church, in Central China, with center at Kiu-Kiang, and in 1869 a third in North China, center at Pekin, and the fourth mission in West China, center station at Chung-King, in 1881.

### The Woman's Foreign Missionary Society Enters China.

The Woman's Foreign Missionary Society of the Methodist Church

was organized in 1869, and China was the second country to which it sent its agents, and to the four missions on the following dates: To Southern and North China in 1871, to Central China in 1872, and to West China in 1882. In all of these last three missions, as in the Mother Conference of Foo-Chow, the wives of the missionaries had been faithfully at work, opening doors, a few at least, for the coming great woman's organization. All work for women, to that time, was supported by the General Board. This Woman's Society has its own treasury and administers its own funds, with the approval of the authorities of the Methodist Church. In the thirty-six years of its existence it has collected and distributed \$8,935,239, believed to be the largest sum ever given in the same time to the foreign field, by any Woman's Board in the world. To God alone be the praise! Of this great offering the first given to China was in 1871, when the Woman's Board appropriated \$300, to be equally divided between the then three missions, South, North and Central China, although the last had no representative of the Woman's Society. The General Board promptly transferred all work for women and girls to the Woman's Society, also the cost of any work done by the married women.

### **Support of Woman's Work Given to Woman's Board.**

In 1871 the Misses Woolston, who had been supported by the "China Ladies' Missionary Society" of Baltimore, they collecting the money for the General Board, were with their school, transferred to the Woman's Society. This first Methodist School for girls, in all Eastern Asia, which commenced with one scholar, grew steadily in favor and successful work, until a new site and larger buildings had to be provided. After long service the Misses Woolston retired and were succeeded by other valued workers, such as the Misses Bonafild, Wilkinson, Plumb and others. In 1879 English, Music and the Chinese Classics were introduced, and later Physical Culture. The aim of the teachers from the first, has ever been to build up intelligent Christian character. Its graduates with rare exceptions, have gone into active Christian service, and have been as lights set in the midst of darkness, which they have tried to dispel. They are Christian wives and mothers, teachers, evangelists, medical students and assistants and nurses, all workers of great value to the Church and people. The second Boarding School in this Conference was established at Hing Hwa, then a station of the Foo-Chow Conference, in 1891, by Mrs. Wm. Brewster, and grew rapidly, having 50 girls the second year.

### **Work Develops Rapidly.**

In 1893 the third was opened by the Misses Hartford and Rouse at Ku Cheng, ninety-three miles from Foo-Chow, with 25 pupils. The Christians of this district took the greatest interest in this school and came many miles to attend its anniversaries. In 1894 a Boarding School was opened in the Hok-Chang district, and located at Wgu-Chenz. This is the district in which Miss Lydia A. Trimble has

done such remarkable evangelistic work. The fifth Boarding School was organized at Yong Ping, two days' journey from Ku-Cheng, by that indefatigable worker and her associates, Miss Mabel C. Hartford and Miss Alice Linam.

In the meanwhile, under the fostering care of the Woman's Society, Day and Bible Training Schools, Bible Women and other work and workers multiplied.

### **Hing Hwa Made Separate Missionary Conference.**

The Hing Hwa Station, fifty miles to the southwest, so developed in all work throughout its three districts, that it was made a separate Mission Conference, and the Society sent to it the Misses Willson, Wells, Todd, Lebens, Dr. Donohue and other faithful ones. Medical work was also begun. The work of the six districts of the Mother Conference, Foo-Chow, had also grown rapidly. Workers were needed for both Boards, but when again two new families came in 1866, the Conference sent them to Kiu-Kiang to found the second mission, that of Central China, but the Woman's Society sent no workers there until 1872, when the Misses Howe and Hoag arrived, and in January, 1873, at Kin-Kiang, opened a Boarding School with *two* girls! By April they had sixteen, and so the school grew until it also exceeded its room. Miss Howe successively took into her home and mothered four infant girls, and Miss Hoag one. Every one of these has been a joy in Christian character and work, not only to their guarditns but also to the mission.

It was not until 1877 that the first comfortable building was provided for the Girls' Boarding School at Kiu-Kiang. In 1875 Miss Hoag commenced special work for women, and in 1884 the second Boarding School was founded by Miss Mary Robinson at Chin-Kiang. This school ranks among the very first, in its exceptionally fine principal, who is still its head, and in its well instructed scholars and workers. In 1887 a Boarding School was opened at Wuhu and taught by a scholar of the Kiu-Kiang school, under the supervision of Mrs. Jackson, until her failure in health forced the closing of the school. Six of the scholars went to Nan-King to the school opened there in 1888, which school has also outgrown its building, and a larger one is now under construction. Bible Women's Training Schools were also maintained in Kiu-Kiang and Nan-King. Fine workers, such as the Misses Shaw, Mitchell, Stanton, the Sisters Peters, Miss White, whose fine musical instruction given in schools in all the chief stations, is proving that Chinese girls can be trained to sing most effectively, and Mrs. Davis, whose consecrated life was given to the work, these, with others, have sown for a great reaping. In 1869 Foo-Chow Conference again ignored its own dire need of workers, and when two sorely needed new families came, sent them to Pekin to found the third mission.

### **Woman's Board Enters North China.**

To this field, also in 1871, the Woman's Board sent its first agents,

the Misses Brown and Porter. In 1872 they opened in Pekin the first Boarding School with one girl of thirteen years, two more followed, and the three were shortly found weeping bitterly because—and they sobbed out the words—"We have teachers who are so foolish as to think that girls can learn books!" And lo! this school, begun with three dismayed little maids, has developed into a great, graded school of about two hundred fine students, the rich and the poor, the high and the low, studying together in the most loving comradeship, and one hundred of them were tested in faith and not found lacking, in the siege of Pekin. This school also, like the others, has been favored with most superior consecrated teachers, such as the Misses Cushman, Young, Gilman and others, and its remarkable principal, Mrs. Jewell, who for these many years has conducted it with such wisdom and love. From the first it has been a condition of entrance, that every girl should unbind her feet. This was more possible in North China, where the natural footed Tartar woman could help her Chinese sister, and where character would not be involved as in the south. All the departments of work were established here, as in the other two missions. Day and Bible Training Schools, evangelistic and medical work speedily called for more missionaries and money than could be granted. Under this pressure of growth and lack of means, self-support was faithfully taught, both from principle and necessity, and better still, practiced, until the poor native members, young and old, soon put many American Christians to shame with their contributions. In the school at Pekin, silent study was enforced and found entirely feasible. Bible Women's Training Schools were opened at Pekin and Tien Tsin, and the Pekin Boarding School has supplied the teachers for these. In 1888 a Boarding School was opened at Hing-Hua, a hundred miles from Pekin, six girls from the Pekin School being the first scholars. There were fifty-six girls in this school in 1893.

### **Work Opened in West China.**

The Rev. Dr. Wheeler, who was the first to go to North China before he passed on to the better home, saw two of his daughters missionaries, Mrs. Verity in North China and Mrs. Newman in Central China, and recently the youngest daughter has gone to the North China Mission. In 1883 he was sent to Chung-King, West China, to establish the fourth mission for the Methodist Church. His daughter, now Mrs. Verity, promptly opened a school with twenty-eight girls, and could have had a hundred if there had been room and means of support. The first evangelistic work was begun in 1883, Mrs. and Miss Wheeler and Mrs. Spencer Lewis taking turns in receiving and teaching the women. The first Girls' Day School was opened by Mrs. Cady with fourteen girls in Chung King. The first woman was baptized in 1888, when sixty years old, and proved faithful to the end. The first Bible Woman was from the first Boarding School and was trained for her special work by Mrs. Lewis and Mrs. Curnon.

Dr. Crews cared for the women in the General Dispensary in



Chung King. In 1895 the Woman's Society made its first appropriation for medical work for women in the General Board's Hospital, in care of Dr. McCartney. The greater freedom of women in West China made this possible. In 1899 Dr. Mary Ketring was sent and found at once all and more than she could do. She, Mrs. Galloway, Collier, Todd and others did faithful work. The first Bible Woman was sent out in 1895. From the beginning of this mission, before the Woman's Board sent workers, Mesdames Wheeler, Lewis, Game well and others did most faithful service and continued to share the work with the few over-burdened agents of the Woman's Society.

### **Riot Closes Work.**

In 1886 a riot closed all the work in this mission and the woman's part was not reopened until 1896 and the wives of the missionaries again did their utmost for the women and girls during this long interval. Since then the doors have been wide open for such service, but the Woman's Society, pressed by the work already begun in other fields, has sent less money and fewer workers than to any other field, so that Christian men far out-number Christian women, and the cry has come to the Society, in most earnest appeal, from these men, for teachers for their women and girls. Nevertheless, with a few workers Boarding, Day and Bible Schools were established and greatly blessed. The Woman's Board is now making earnest effort to respond to the cry from that field and four women have reinforced the few there. Mrs. Wm. A. Gamble of Cincinnati, Ohio, has built a fine hospital for women and children in this mission, and another for the Hing Hua Mission, Southern China.

### **Summary of the Opening of Departments of Special Work for Women and Girls in China.**

The First Day School was opened by Mrs. Robert S. Maclay in 1848, with ten pupils. It was continued, with intervals, seven years.

The first Boarding School was founded by the Misses Beulah and Sarah Woolston in 1859, and for days they had just one pupil, but their faith failed not. The first girl of this school was baptized and received into the Church March 9th, 1862.

The First Bible Woman, Wong-Yee-Ang, was employed by Mrs. Stephen L. Baldwin in 1870 and thirty years later she rejoiced that God had permitted her to "preach the Gospel" all these years. She was the first Bible Woman in the Woman's Hospital at Foo-Chow.

The First Bible Woman's Training School was commenced by Mrs. Nathan Sites, in connection with the Foo-Chow Boarding School, in 1879, and has been followed by such schools, some with their own buildings, in all the Methodist Missions in China, and they cannot yet supply the demand for Bible Women.

The first Orphanage was a small building in Foo-Chow Mission, established in 1861, and cared for by the married ladies and supported chiefly by the Chinese and English merchants. In 1872 twenty of

the orphans were placed in the Boarding School and formed its first Primary Department. This small affair has developed into the Mary E. Crook Memorial Orphanage, with its cottage homes, in which cast away and poverty stricken little ones are being cared for and taught of God.

The industrial work has not, until recent years, had much attention in the Methodist China Missions, save that some girls in the Boarding Schools have by work partially or even wholly paid their way. But they have all been taught good housekeeping, sewing, etc. Recently Miss Jean Adams, leaving luxury and ease in the United States, went as a self-supporting missionary to Foo Chow. Her heart was deeply touched by the almost starving condition of many women. She commenced by teaching a few the beautiful drawn linen work. These have multiplied to about two hundred and Miss Adams, with assistance, is carrying on this merciful work by her own service and means, and has made it nearly self-supporting. Every woman receives the most careful Christian instruction. Industrial work on a smaller scale and in various forms, is also carried on in other stations of the Foo-Chow Conference, in the Hing Hua Mission Conference and in Central China Mission. As in India, so in China, this department of work must develop and increase to meet the need of native Christians.

The first Seminary for the higher class girls was established by Miss Ruth Sites in a part of a mandarins house. This school was self-supporting from the first, and greatly interested the higher class women, and some of the pupils became earnest Christians. We expect this school to become a part of the proposed *real* College for Girls to be located at Foo-Chow.

Native women workers multiplied, not only at the center, but in the distant stations. The expense of time and travel to come long distances to Foo-Chow and like centers for the great annual Conferences suggested District Conferences, held in district centers, which proved most helpful to the native Bible Women and Day School teachers, and also furnished opportunity for the native Christian women to attend to their great profit. These District Conferences elect their delegates to the great event of the year. The Woman's Annual Conference, always convened in a chief center. In 1895 one woman came a six days' journey of 180 miles to attend the Foo-Chow District Conference, riding in sedan chair or most uncomfortable native boat and enduring great discomforts in native inns in order to attend this conference.

The first Woman's Annual Conference was held in Foo-Chow at the time of the regular Annual Conference in 1885. Bible Women and teachers came from all points to the work, with their reports for the year, and for instruction, and seeking increase in spiritual life. There were most profitable discussions on subjects of utmost interest for women in personal, home and church life. Many women come long distances to be present at this wonderful Conference of Women. It was truly something new in the Chinese world. Women

had previously come together in their own cities and churches, but not from afar or for several days' session. One of the oldest and most honored native pastors exclaimed in delight, "Last year the electric telegraph came and now this year the Woman's Conference!" They were equally marvelous and God-given to his eyes.

**First Work for Lepers**—Mrs. Brewster, whose energy and sympathy for the needy never fail, established the first Leper School at Hing Hua about 1892. This school has been a most merciful provision, for the neediest of the world. Here men, women and children, dying little by little, have attained to a blessed hope in Christ. Miss Phoebe Wells also gave much care to this school, and later, when transferred to Foo-Chow, established a like blessed work, in the largest leper village of 1,000, just outside the wall of Foo-Chow City. They have, and are very proud of their own little church, parsonage and school, all of brick, well built, the gift of American friends. A native pastor and family, not lepers, occupy the parsonage, which is outside of the village. There have been a number of conversions and a Bible Woman does regular work among them. The better class as well as the common people are greatly impressed with the benevolence of this work. This is only a part of Miss Wells' general evangelistic work.

**Romanized Colloquial Schools**—The use of the English alphabet to spell the sound of the Chinese character, resulting in Romanized Colloquial Schools, has proved to be the very gift of God to women whose age and untrained minds preclude the possibility to grasp the intricate Chinese characters. These schools, so far as I know, are peculiar to the work in the Foo Kien Province, but I cannot see why they may not be just as available and valuable in all parts of China, to the giving of God's word to all classes. They are a most valued department of education in most of the stations of the Methodist Church in the Foo-Chow and Hing Hua Conferences. By this method women of age, and often very dull, will learn to read God's word and our hymns in one or two terms in school, or if very dull, in a few months. This seems almost incredible that they should learn a foreign alphabet and to spell, something unknown in China, and to read in less time than a foreigner would as a rule. Truly this is God's gift to the women and how they prize it. A nation that beyond all others, has valued education for its sons, is coming to appreciate the same for its daughters.

**Foot Binding**—The persistent, patient teaching of the missionaries from the very first, against this crippling of the feet, has not only accomplished direct results, but prepared the way for the Anti-Foot Binding Society, which has accomplished so much toward the abolition of the custom.

**Medical Work**—Next to evangelistic and educational efforts, medical work for women and girls must stand as a mighty force for dispelling prejudice and superstition and winning the hearts of people of all classes. To the Woman's Foreign Missionary Society of the Methodist Church was given the great privilege of inaugurating this mighty work for heathen women and children. The first medical



woman ever sent to heathen women was Dr. Clara Swain, sent by the Methodist Woman's Foreign Missionary Society, in 1869, to Bareilly, India. Mrs. Stephen L. Baldwin from Foo-Chow, watched the experiment with intense interest, knowing that the same work was needed in China. The experiment was speedily a success, and early in 1873 Mrs. Baldwin presented this need to the Foo-Chow General Mission and was heartily authorized to write to the home authorities of the Woman's Board, requesting that a woman physician be sent as soon as possible, but the mission desired one of the Homeopathic School, not easily found in those days. While seeking for such, the North China Mission presented a like request, without the condition, and in 1873 Dr. Lucinda Coombs, a graduate of the Woman's Medical College of Philadelphia, was sent to Peking, and thus to her was given the great honor and privilege of introducing this inexpressible blessing to the women of China. In 1875 she opened the first hospital in China for women and children. For five years Dr. Coombs gave unstinted service in this work. So manifest has been the success of this medical work that to-day few Protestant missions feel well out-fitted for best service in India, China or Corea, where women are secluded, without a woman physician and her hospital. Not only has great physical suffering been relieved and prejudice been dispelled, but many souls have been won to Christ. Villages, towns, and at least one city, have been opened to Christian work through its merciful service. The second physician, a graduate of the Woman's Medical College of New York, Dr. Sigourney L. Trask, was sent to Foo-Chow in 1874. The waiting for a Homeopathic doctor was in vain. One could not be found. The first large woman's hospital in foreign style, was erected in Foo-Chow in 1877, and was dedicated formally to its blessed work on April 18th of the same year. Many friends—missionary, professional, mercantile and diplomatic—honored the occasion with their presence. Most enthusiastic addresses were given, and one very conservative European physician, who had declared that he "would never recognize professionally our brainy woman doctor," was so won by the skill and self-sacrificing work of Dr. Trask that he led all others in the enthusiasm of his address, and at the close proposed "three cheers" for her, which were given with vim. Dr. Trask gave eleven faithful years of service, building up rapidly a great hospital and general practice and was succeeded by a number who have done like faithful service. Drs. Sparr, Prey, Masters, Lyon, Carleton and others have all done faithful work, while Dr. Hie King Eng has commanded the respect and admiration of all for her skill and Christian character.

In 1877 Dr. Lonora Howard joined Dr. Coombs at Peking. To her was given the privilege to treat successfully Lady Li, the wife of the great viceroy, Li Hung Chang. This called the attention of the higher classes to woman's work. Dr. Howard was called to other high class and official families. Lady Li, the viceroy and his mother became the devoted friends of this Christian physician. Lady Li built her a hospital at Tien Tsin, and the mother left her a thousand dollars for her work, said to be the first bequest to Christian benevo-

lence from a Chinese woman. North China Mission has also been favored with an unusual number of physicians. Drs. Akers, Gloss, Benn, Barrow, Stevenson, Terry and others have all made fine records, especially interesting by the service of some of them in the Japo-Chinese struggle and the siege of Pekin and Tien Tsin, when they ministered to both foreign and native soldiers. The Isabella Fisher Hospital at Tien Tsin was granted to the American government for its soldiers and proved an inestimable blessing, with its medical outfit and comfortable wards. It was cabled from China that Dr. Terry was among the slain, and most solemn funeral services were held for her in one of our chief churches in Boston. But she went through the siege and returned home very much alive, and had the unique experience of speaking as one from the dead, to a large audience in the very church in which her funeral services had been held a few months before.

In 1884 there occurred an event that also might be termed an epoch in advance work, and made a profound impression upon all watching the trend of missionary effort. Miss Hu King Eng, a daughter of the saintly Rev. Hu Yong Mi, and of the third generation of Christians in this remarkable Hu family of Foo-Chow, after completing her course in the Boarding School came to the United States for a Collegiate and medical course. She took the former at Wesleyan University in Delaware, Ohio, and followed this with a full course in medicine and surgery in the Woman's Medical College of Philadelphia. She heads the list yet to be of Methodist Chinese women collegiate and medical graduates. There is possibly one other of another denomination, who has taken both courses. Dr. Hu also took a year of post-graduate work and returned to Foo-Chow in 1895 an exceptionally qualified medical missionary. She has been for years in charge of "The Woolston Memorial Hospital" in that great city. Her patients are numbered annually by thousands, while her chief aim is to give the Gospel to them, and conversions have been many. Although an unmarried woman, so contrary to all Chinese customs, and often traveling miles alone in her chair to relieve the sick, she commands not only the highest regard of foreign friends, but the almost reverent love of her own people.

The first medical work for women in Central China was established at Kiu Kiang in 1875 by Dr. Letitia Mason, a graduate of the Medical College of Chicago. From the first it was a success and Dr. Mason gave the most unselfish service until failing health cut short the work and compelled her to return home in 1876. In 1879 Dr. Kate Bushnell reopened the work and two years later Dr. Ella Gilchrist joined her and soon both physicians were overloaded with work, and in 1882 Dr. Gilchrist's health failing, accompanied by Dr. Bushnell, she returned home and notwithstanding the most tender care of her associate, soon passed into the life eternal. Not until 1884 was medical work resumed and then at Chin Kiang by Dr. Lucy Hoag, one of the two founders of woman's work in Central China. In the well conducted hospital at Chin Kiang Dr. Hoag and Dr. Gertrude Taft, with the valuable help of Dr. Hoag's adopted daughter,

"Katie," have treated thousands of patients, having great success both in general practice and surgery. During one summer, when Dr. Hoag was in the United States for rest "Katie" had entire charge of the hospital, even to successful treatment of Asiatic cholera. Native men in great admiration of the skill of "little Dr. Hoag," as they called her, wagged their heads with delight as they declared "Our little Doctor can cure as well as the big man on the hill," the doctor who had charge of the men's hospital.

In 1892 Miss Gertrude How, who with Dr. Hoag, commenced the woman's work in this mission, returned to the United States, bringing with her two native girls for higher education, one her adopted daughter, Ida Kahn, and the other her friend, Mary Stone, stone being the translation of her surname. Both were graduates of the Boarding School. These two entered the medical department of Michigan University at Ann Arbor, and took the full course, making a fine record. They were favorites with faculty and students. They returned to Kiu Kiang in 1896 and were welcomed most enthusiastically by the natives themselves firing off 40,000 firecrackers. Their work commenced within four days of their arrival, and they have had all that they could possibly do ever since, reaching with their beneficent service, as one has said, "every class in that great city." Soon they were in charge of a fine foreign built hospital, the gift of an American steward of the Lord, well out-fitted with glass tables, etc., for the best work, and their fame has gone far and wide in that part of China.

Dr. Stone remains chief of this hospital, while Dr. Kahn responded to the urgent call to open medical work in the great city Nan Chang, the capital of Kiang Si. By the successful treatment of the wife of an official of that city she opened the gates to Protestant missionaries. She is now there conducting a nearly self-supporting medical work, having from her fees secured a \$1,600 dispensary, and the natives themselves have given and deeded in due form to our Woman's Society, a fine site in the city, valued at \$6,000, for our medical home and hospital, and large help will doubtless be received from the natives in building the hospital. The gentry, high class ladies and officials have all manifested the greatest possible interest in the medical and educational work carried on by this society in this newly entered city.

The fourth native medical woman, Li Bi 'Cu, was prepared for her work also in the Philadelphia Woman's Medical College. She was a graduate of the Hing Hua Boarding School, the daughter of one of the pastors of that mission. She took a two yaers' course of study in the Society's Mission Training School, Folts Mission Institute of Herkimer, N. Y., and followed this with her full medical course. In 1905 she returned to Southern China, fully qualified as a medical missionary, and is now in charge of the medical work at Ngu Cheng, in the Foo-Chow Conference. When en route for San Francisco their train ran over a man. He was brought into the baggage car seriously injured. The conductor hastened through the train seeking a physician, when Dr. Li was introduced and hastened

to the man's help, skillfully stopping the violent hemorrhage and ministering to his need, until the train arrived at a station where he could be taken to a hospital. One can but wonder whether he was anti-Chinese. One other native girl from Central China and three from Foo-Chow have also come to the United States for higher education. One suffered somewhat in health, but all have proven the value of higher education for the women of a nation that values learning beyond all others, and by the fine Christian work they are doing among their own people. Moreover not alone were they and their Chinese sisters blessed, but they were a great object lesson and inspiration to increased interest to American Christians, who are too prone to think that Foreign Mission work is charity to paupers. These courteous, cultured, Christian native girls, so beautiful in life and charming socially, were a revelation of possibilities entirely new. To the church at large they were wonderful object lessons of the rapid work of missions. So the work has grown steadily, healthfully, marvelously, some times, to human vision, slowly, and again by leaps and bounds. There are epochal times in all effort. May I say it reverently, when the first spiritual cablegram, the first wireless message come to missionary and native church, and lo! an outpouring of the Spirit, a day of Pentacost, and a leap forward is taken and the years of slow, plodding and patient, faithful work have their reward. Even riots and bloodshed have been overruled for good, until the great siege of Pekin in 1900 held the world breathless, and the modern church of every name owned and was glorified by martyrs of her very own in Heaven. We have the fruitage of such costly sowing of seed on earth, in that to-day our appeal to the church and its Divine Founder, is not for open doors and for receiving, hungry hearts, but for such an outpouring of the Holy Spirit upon all Christendom, as shall make it hasten to meet the marvelous opportunities of this day in the great Empire of China. The "Great Powers" see their opportunity for a commercial triumph. Shall not God's Israel be even more enthusiastic for His Kingdom in the greatest nation of the world?

The first appropriation made by the Woman's Foreign Missionary Society to China was \$300 to be equally divided between the three missions South, North and Central China, \$100 each. The last for 1908-9 \$226,550, and this was not half enough to meet needs! In the wonderful work accomplished in this first century of Christian effort in China we find no room for boasting, or self-gratulation for the human worker, but the praise and honor are alone to Him who giveth the victory through our Lord Jesus Christ.